

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine.

WEST AFRICA.

JOURNAL OF MR. CROCKER.

By the Saluda, lately returned from the coast of Africa, communications have been received from our missionaries at Edina, down to Oct. 12, 1839. Miss Warren, who sailed from New York July 27th, to join the mission, had arrived Sept. 29, after a very pleasant voyage of eight weeks, including a few days detention at Sierra Leone. She had received the kindest attention from the captain of the vessel, and from Doct. and Mrs. Wilson, of the A. B. C. F. M., by the former of whom, religious services were conducted on board, morning and evening, and on the Sabbath with good effect. The missionaries, at the last date, were in good health, except a slight attack of fever in the case of Miss Warren, to a measure of which all are invariably subject, during the process of acclimation. Interesting details will be given of the labors and circumstances of the mission, in the following extracts, beginning with Mr. Crocker's journal.

Santa Will's Place—Native Superstitions—Oppressed condition of Females—Grigris.

May 10, 1839. Returned to this place yesterday. Had my patience rather tried by the neglect of the natives to finish my house, as the rainy season has commenced. Such is their indolence, that they need to be urged forward continually. To prevent impatience in view of their conduct, we need the constant recurrence of the question, "Who makes thee to differ?" A little reflection upon their real situation, is adapted to change disgust into pity.

12. Sabbath. Had a pretty good number at meeting to-day. Most of them were young. They paid good attention, and I hope the seed sown will not be lost. Several things have transpired of late, adapted to make me feel that I am but a stranger and a pilgrim here. O that I might live as one! Yesterday, saw one of the natives talking to a snake, that lay coiled up near to his house. His countenance indicated much anxiety. He was pouring some cold water on him and going through a ceremony similar to that, which is performed by the natives when a difficulty is settled between two parties; which consists in taking water into the mouth, and spitting it out again. He was beseeching the snake to go far away. As the snake seemed to be deaf to his entreaties, I offered to kill him. This proposal he rejected with apparent superstitious horror. He had the impression that the snake had come to call him away from this world, and he seemed anxious to propitiate him, and to get released from death.

June 9. Sabbath. This day, had public services in my new country house, which is much more convenient than my other one. The head man, with about a dozen others, was present, and gave pretty good attention.

16. Had a rather larger and more encouraging assembly to-day than usual. The head man came in to-day in an American dress. As he had expressed a desire to get a "meeting" dress, I gave him some of my old clothes. These, with what he had before, enabled him to make quite a decent appearance. About the time of meeting, I went into town as usual, to invite the natives to attend worship. Found the head man surrounded by others, hearing a palaver. Asked him if he would soon get through, he said "yes," I told him that I would wait for him. In a short time he came, bringing the men who had been talking before him, to hear "God's palaver." I felt thankful to God for the encouragement thus afforded me to go on with my work. O that I were wholly given up to the service of God! A native, to whose neck I had applied a wash, on account of its being painful, came in just now, inquiring, as it was Sabbath, if it would be proper for me to apply the wash to-day. I told him that men must eat, and the sick must have medicine on the Sabbath, as well as on other days, but working on the farm, going a gunning, &c., were not proper.

23. Had a pretty good number at worship to-day; among whom were some women. Most of them belonged to the head man. Whether he opposes their coming or not, I do not know—but he being out of town, they seem to have taken this opportunity to come and satisfy their curiosity. It seems to be the policy of the natives to keep their women as ignorant as possible. The men endeavor to impose on them some superstitious shackles which they do not wear themselves. To tell the country women that the country devil is nothing more than a man, (a fact known by the men,) would excite more indignation than any thing else that could be said. Some of the women, are probably as well aware of this fact, as the men. But they would not dare to say so in their presence. The native devil is a man, who at times assumes an extravagant dress, which conceals his body, puts on a wooden face, and then comes into town. When coming, he makes a noise resembling the gurgling of water in the throat. Great effort is made to keep the real character of this personage from the knowledge of the women and children. At the age of about

16, the young men are permitted to go into what is called the devil's bush, (a patch of woods consecrated to this object,) and they are there initiated into its mysteries, which must on no account be divulged to women or children. If any should do this, they would forfeit their lives or their liberty. If a woman should go into the devil's bush or should see the devil's wooden face any where, so as to discover the deception, or if she were to say there was no real devil in the bush, she would be immediately put out of the way by death or slavery. If all the women of a town should, by chance, see the devil's face, and thus detect the fraud, the whole town would be destroyed, and men, women, and children, be either killed or sold as slaves. This, I am told, is the country law. The trial of capital offences is called "devil's palaver." This is conducted in the devil's bush by the head men. If a man is condemned, and he is sentenced to die, or be sold as a slave. Generally, if he has money, or friends, he can redeem himself. If he is put to death, or is sold, he is said to have been carried off by the devil.

30. Had a larger number at meeting to-day than heretofore, as there were many strangers in town. A number of those present, probably, never heard the gospel before. The attendance on the meetings have been increasing much of late.

July 3. Had a talk with a native to-day, who insisted very strongly that men come back, if they were not buried within four days after they died. When I insisted that those who died did not come back, he said I wanted him to disbelieve what he had seen with his own eyes.—He promised to bring a person to me, who had been into eternity, and had come back.

7. Sabbath. Spoke from these words "Thou shalt have no other gods before me." Took occasion to speak against their trusting in grigris, instead of looking to God. An old man, after hearing me talk some time against grigris, went out. He was probably a grigris man. As this class of people must perceive that their "craft is in danger," I have been expecting to hear the cry, "Great is Diana of the Ephesians." But if they oppose, it is secretly.

14. Had a conversation this morning with a grigris man, who makes pretensions to great power. I told him that he deceived the people with his lies, and that if he did not leave off his bad practices, God would send him to hell. Took occasion to speak again in meeting, upon the grigris. The grigris man before mentioned came to the door near the close of the sermon. Grigris and the Gospel of Christ cannot stand side by side; one or the other must prevail. In the evening, preached to a few American traders.

26. Heard yesterday, that the colonists had come from the Cape to Little Bassa, and taken possession of the slave factory there. This has incensed the natives. I hear this morning, that the natives have attacked the Americans, and we can hear the frequent report of their fire-arms.

28. Sabbath. Feared the war would prevent the natives from attending worship to-day. But a good number were present. Among others, a Vey man, who is a grigris. Finding that the drift of my discourse was not adapted to raise him in the estimation of the people, he seemed desirous to attract attention by laughter, but they in general, were too much interested in what was said, to notice him. I feel in hope that the war between the Americans and natives, though in this region, will not affect our operations here. I have advised the head man of this town to keep clear of it, and he seems inclined to do so.

Aug. 6. Some days ago, two children, who were crossing the river in a small canoe, were capsized by the rapidity of the current, and drowned. The grigris man has been consulted, to ascertain who have been engaged in drowning the children. After having been paid for his services, he has charged the act upon a dead body, which remains unburied, and upon two living persons. He says that those who engaged in the affair, turned into a kind of leopard, that was capable of living in the water, and out of the water, and seized the children. This is readily believed.

The living persons implicated, will probably undergo an examination. It will not surprise me, if they acknowledge themselves guilty—either giving more credence to the assertion of the grigris, than to the evidence of their own consciousness, or fearing worse consequences from denying, than from admitting what he says.—How deeply should our hearts be affected by a view of such ignorance and degradation?

1 Cor., chap. ii : ver. 4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

It is related of Dr. Manton, that having to preach before the Lord Mayor and Aldermen of London, he chose a subject, in which he had an opportunity of displaying his learning and judgment. He was heard with applause and admiration, by the intelligent part of his audience; but as he was returning from dinner with the Lord Mayor, a poor man following him, pulled him by the sleeves of his gown, and asked him if he was the gentleman that preached before the Lord Mayor. He replied he was. "Sir," said he, "I came with hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal you said, you were above my comprehension." "Friend," said the Doctor, "if I have not given you a sermon, you have given me one; and by the grace of God, I will not play the fool in such manner again."

Men omit duties not so much because they want time for them, as well-inclined hearts towards them: hence that saying of a great Christian: "Let God give me a heart to do my duty, and I shall find time for it."

If God's children desire temporal comforts without an immediate view to holiness, no wonder their Father disappoints them; for his view in every thing is their sanctification.—*Presbyterian.*

ROBERT HALL AND HIS FATHER.

The following characteristic notices of the illustrious Robert Hall and his Father are taken from an amusing volume, 'The Life-Book of a Laborer: By a Working Clergyman,' which we observe noticed in the London papers of June.—*Friend of India.*

ROBERT HALL, OF ARNSBY.

"In one of the cottages where I happened to rest myself, I had the great good fortune to light upon a very aged but intelligent man, who had a perfect recollection of old Mr. Hall—his 'ailing, weakly wife'—young Mr. Robert, of Leicester—and of other branches of the family. It is almost needless to premise that he was a Baptist; had belonged to that community more than forty years." I was touched with the reverential and affectionate manner in which he alluded to his former pastor. "We never knew his worth," said he, "till we felt his loss. Ah, Sir, he was a CALEB, he followed his Lord fully!" I observed, too, with pleasure, how decidedly the old man preferred the ministrations of the older Mr. Hall, to those of his better known and more popular son. "You have heard," said I, "Mr. Robert Hall,—the Leicester Hall I mean, frequently?" His celebrity was great as a preacher. "His father?"—he replied emphatically—"was a great preacher. Yes! he was a SEARCHING preacher. To my mind Mr. Robert never equalled him. His sermons were wide. He never pinched the conscience as his father did!" And his mother?—said I—curious to learn whether the theory embraced by many, of clever mothers being indebted for their brains to clever mothers, could in this instance be supported.

"I knew her well. She was weak, sickly, ailing woman; but remarkably quick and clever; and had a readiness of utterance, and an ability in expressing herself which remained with her to the last. Her closing hours were very happy. Mr. Hall then was for some years a widower?" Yes! His own call was sudden. He died in his kitchen. I was with him on business an hour or two before he was summoned home. He was then as cheerful and hearty as I had ever seen him. He had written—or was intending to write that very day—to his son Robert. Ah! his thoughts dwelt on that young man. They are together now." * * * "And how did the old gentleman employ his leisure? Was much of his time bestowed on the education of Robert?" No! He liked a bit of land; carried on himself the farming business till his son John was old enough to take it off his hands. He was a good judge of cattle; and had a rare knowledge of land, its quality, and what it would produce. But his gift—his gift, you understand me—continued he inquiringly—"was that of a preacher. He would pound away at a singer's conscience till he was made to feel all his corruptions. The connexion never had his equal, and never will."

ROBERT HALL OF LEICESTER—IN THE PULPIT.

One of the recollections which I should be loth to lose, which I should desire, above all others, to preserve fresh and unefaced, is the memory of a sermon I heard him preach at Kettering, in the summer of 1825, on 'The Resurrection.' The scene and the auditory were alike singular. The building was crowded almost to suffocation. It contained men of all creeds and parties; the grave and the gay, the infidel and the Unitarian: the Quaker and the Episcopalian. It was curious to observe the air of evident disappointment on the face of several of his hearers as he commenced his sermon. Their look of surprise and concern spoke as plainly as look could speak.

"Here is some woful mistake! This feeble, hesitating speaker can never be the eloquent Mr. Hall."

He began in a very low tone; seemed languid and dispirited; coughed repeatedly; gave you the idea of a speaker who felt quite uncertain whether he should be able to proceed: and paused at frequent intervals, painfully, to draw breath. His friend, Mr. Jacomb, told me that two hours sleep was the whole he had had on the preceding night; and that, passing the remainder of it lying on the floor, perspiration had more than once rolled profusely from his brow, with the intense agony of his complaint.

Well might he appear exhausted and depressed!

Presently he warmed with his subject. His voice assumed a deeper, fuller, rounder tone.—All hesitation vanished. Period after period of cogent argument, pathetic entreaty, and pointed illustration, held his various auditory in unbroken and delighted attention. As he proceeded, one after another of the congregation rose with the excitement of the subject, style, and argument, till at the conclusion, half of his audience were standing, in rapt and spell-bound admiration of his powers.

The breathless silence of many seconds which succeeded, was to my mind a marked and affecting tribute to the solemnity of the subject, and the abounding eloquence of the man.

When Robert Hall was in the meridian of his powers, he was announced to preach twice in London on one day for some fund connected with the Baptist denomination. Being then in the neighborhood of the metropolis, I hurried up to London expressly to hear him, and arrived early in the morning of the day he was to preach.—With some effort I succeeded in reaching the chapel, and after a struggle obtained standing room. I was well repaid. A more splendid effort of human intellect was never listened to by a delighted auditory. In the evening he was to plead in a different and distant part of the town; and taking an early dinner with my friends, I pursued him. He surprised me when he commenced by stating that owing to severe illness and very limited notice, he had not been able to prepare himself as he could have wished; and that therefore some of his audience would probably hear that night the same sermon which they had listened to in the morning. I fancied I was better able to enter into its varied excellencies upon its second, than upon its first delivery. But

what struck me clearly, forcibly, and lastingly, was this:—that all the finest passages in the sermon—the appeals, the peroration, the application, were word for word the same as he had uttered them in the morning. The conclusion which I then arrived at was this:—that Hall did not preach extemporaneously; did not preach from memory; in other words, that he was a preacher *sui generis*—occupied an eminence hopeless for other men to reach—alone and unapproachable!

THE SAME IN THE PARLOR.

But if his eloquence as a preacher was great, and his style as a writer nervous and noble, most captivating were his conversational powers. Of them I can give only one or two instances. They are far from conveying anything like an adequate idea of the power, wit, and readiness of the man.

To the doctrines held by the Millenarians, when mentioned in his presence, I remember he gave neither assent nor rebuke. He appeared disinclined to enter upon any controversial discussion of the subject: but on the eternity of Heaven, he made, as I conceived, a memorable and striking remark. Would that I could record it with the fire, force, and freedom of the speaker!

"Sir, it is the perpetuity of Heaven on which my soul reposes. If the Deity, Sir, had assured me that I should be a dweller in the heavenly temple for any limited period, how long soever it might be, still if it had an end, it would not be heaven! My thoughts, Sir, would take wing beyond it. I should be continually harassing myself with the conjecture of what was to succeed beyond the end. I should feel that, though distant, there was an end. This, Sir, would mar to me all the melody of heaven. Its sweetness is in its endlessness. Once in the heavenly temple, thence the saint goes out no more forever."

Some one spoke of the incense offered up to wealth, rank, and power: and this led to a remark on the idolatry paid by some to wealth, and by others to influence.

"Sir, there is an idolatry worse than either, the idolatry of intellect. That, Sir, may yet ruin this great country. Look at the flagitious private character of some of our rulers. Hear the people hurrahing them as if they were more than mortal. The homage is paid to the intellect of man. The viciousness of his character is forgotten; a loathsome distinction in the sight of One who is of purer eyes than to be debased."

"Sir, I have understood as much."

"For that taint, 'tis my firm belief he was indebted to that supple-tongued tailor. I don't know what you mean by metaphysics; but to my mind that tailor was somewhat of a free-thinker. He had no clear view on any one subject. It was all cloudy, shifting, shadowy-like. And yet 'twas amusing to hear him argue. Say what you would, you couldn't ruffle him!"

"You should make large allowance, then, for the attraction which a youth of Robert Hall's grasp of mind would feel towards his society."

"But it grieved his father. Often when he remonstrated with Robert, and would speak to him boldly and plainly—for he was a man of strong, useful, every-day sense; and this beating about the bush suited him neither in precept nor practice, in the pulpit nor out of it—Robert would meet him with one of the subtleties—the shadows I call them—of that wily friend of his."

"And yet he loved his father—revered his memory—delighted to quote him,—and, in after life no surer passport could be found to his attention and regard than having had in any way a previous knowledge of his father!"

"True: and his father was proud of him—prized him as the apple of his eye. But he trembled for him too!"

"On the score of his health?"

"No! on the score of his principles; his stability; his religious creed; his ministerial usefulness. What did Robert Hall owe to such a parent? How I have heard him wrestle for him in prayer! How I have heard him commend him to the care and governance of his Heavenly Father! How I have heard him beg of God that Robert's gifts might be overbalanced by his graces! How I have heard him supplicate for that son the earnest Spirit! From his very birth he was the child of prayer! Ah! it will never be known on this side Heaven how largely the success and rescue of Robert Hall may be ascribed to the unwearied, fervent, faithful, effectual prayer of his pious and devoted father. It has been answered—*He is safe from spiritual shipwreck now.*"

There was something in this closing remark which induced me to take another look at that affectionate father's lowly grave.

While I stood beside it, the passage which I have taken as the epigraph of this chapter recurred to me and suggested a train of speculation which I cared not to check.

"Kneeling at his father's grave engaged in earnest prayer."

when it suited him, light with darkness, and truth with falsehood. Well! well! He knows which is which now! He has been dead this many a long year."

"But did he live to see his former pupil in possession of the celebrity which he used to anticipate for him?"

"He did not. But to his dying day he always declared that Robert Hall would prove to be one of the greatest men the Baptists ever had. Pshaw!"

"The scorn with which the old man uttered this monosyllable, and the air with which the old man took a pinch of snuff after it, would have done credit to a critic of metropolitan pretensions."

"Robert Hall," he resumed, "was extravagant and fond of him! Come down here when he would, one of his first visits was to his old friend, the argument-loving tailor. It was an unwise preference. The root was one of bitterness; and the fruit it bore was gall."

"Now, said I, 'you pose me. It is my turn to call for an explanation.'

"Soon given; but painful. Did you never hear," said he, drawing closer to

THE CHRISTIAN SECRETARY.

TO THE PASTORS AND CHURCHES OF ALL DENOMINATIONS.

Office of the American Seamen's Friend Society,
New York, February 8, 1840.

Brethren.—It is indeed unthankful business to come before you and ask for collections in your churches, or for personal donations, in a time of pecuniary pressure and embarrassment, altogether unknown in our past experience. But what can we do? As the "Seamen's Friends" we dare not be silent. Seamen are dying around us, and the occurrences of almost every day admonish us that what we do for them must be done quickly. Allow us to place before you a few facts. The loss of property and life by sea within a few years past, has been wholly unparalleled in the history of past years. Just look at the events which occurred on our coast in the month of December last, and the beginning of January. In the first two weeks of December, eight vessels were lost, principally on our eastern coast. On Sabbath, 15th of December, it will be recollect that there was a severe snow storm, which, on the eastern coast of Massachusetts was accompanied with a violent gale of wind. In that single storm, no less than 89 vessels were totally lost, together with about 90 lives. From that time until the close of the month, the total losses, which have already been reported, amount to 84 vessels and 89 lives. From the 1st of January to the 15th, the loss of 11 vessels has already been reported, and the loss of about 125 men, allowing 120 to be the number lost in the steamboat Lexington, of which number, it will be recollect, about 40 belonged to the boat. Putting these numbers together, and we have a total of one hundred and ninety-two vessels entirely lost, in the short space of six weeks, and about three hundred lives.

When we consider such appalling statements as these, should we not feel more than ever solicitous than something should be done? Shall not more prayer be offered for the salvation of seamen, than we have been accustomed to hear? Is there a praying soul who refuses to lift up his eyes to Him who rules on the sea as well as on the dry land? And shall not some benefactions be made also to those institutions for seamen which are now struggling, and languishing, and ready to die? Must the American Seamen's Friend Society recall all their foreign chaplains, and cease their operations, when the churches possess ample means for their relief? A few thousand dollars at the present moment, would set this Society free from embarrassment, and enable them with the opening season greatly to enlarge their operations. Will not the churches afford this Society then, some immediate relief? Let each church select some Sabbath in the month of March, and making one collection, forward it promptly to the Treasury of the Society, and there is no doubt but an amount would be raised sufficient to relieve the Society at once, and to encourage the executive officers to press forward the various operations for the benefit of Seamen, with new vigor.

On behalf of the Executive Committee,
JONATHAN GREENLEAF, Cor. Sec.

EARLY MODE OF BAPTISM.—Remarking in a late Pseudo-baptist paper a brief article with this caption, we think that it may be entertaining to the editor to read the following extract upon the subject from the Edinburgh Review.

"Baptism in the apostolic age was performed by immersion. Many writers of respectability affirm, that the Greek verb *baptizo*, as well as its Hebrew synonyme, sometimes denotes sprinkling; but the various passages to which they appeal will lead every candid mind to a different conclusion. The circumstances recorded concerning the first administration of baptism are, likewise, incompatible with sprinkling. . . . It is impossible to mark the precise period when sprinkling was introduced. It is probable, however, that it was invented in Africa, in the second century, in favor of Clinics. But it was so far from being approved of by the Church in general, that the Africans themselves did not esteem it valid. The first law for sprinkling was obtained in the following manner. . . . (The fact here referred to occurred in 753.) It was not till 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent."—*Baptist Advocate*.

From the Cross and Journal.

BAPTISM OF A DYING LADY.

About a year since, Miss Lucinda Starr, of Birmingham, a young lady of very respectable parents, was taken with a bleeding at the lungs. A physician was immediately called in, who informed her that she could not survive many minutes. She expressed a great anxiety to be baptized before she died, having entertained a hope in Christ for three years, and neglected that duty. Though I was attending a meeting within a few rods of the house of Mr. Starr, it was that by the doctor that she could not live until I could get there. A messenger was however sent, and in a few minutes reached the house—I found her alive—and if ever I saw the image of Christ in any one, surely it was in her. I shall never forget the heavenly appearance of her countenance. It did seem that her appearance and language were enough to convince the infidel and melt the hardest heart into contrition. Though she did not believe baptism to be a saving ordinance, her anxiety to receive it was so great, that it was thought best by her mother and the doctor (her father being from home) that if possible, she should be gratified, though every breath was expected to be the last; and there was but little hope that she would be taken out of the water alive. A large barrel of water was immediately placed in the room, and after a short prayer by the Rev. Mr. Barber, a Presbyterian minister, the barrel being held in a suitable position by the doctor, I took her up in my arms and immersed her in the name of the holy Trinity—but Oh, how great the change—instead of coming up out of the water dead, as expected by her friends, she came up so much revived, that it seemed almost like the dead's coming to life. Though all efforts to produce a warmth had failed, she now got into a warm perspiration, and became so comfortable that she proposed a prayer meeting, and though naturally difficult, she made quite a lengthy prayer.

My pen fails to describe the interest and composure with which she spoke on the subject of

death, the brightness of her prospects, and the gratitude which she felt toward God for permitting her to live to enjoy the ordinance of baptism when she had neglected it until so late an hour. She lived nearly three weeks after this, enjoying a foretaste of that blessedness which awaits the righteous.

The day on which she died, she sent a request that I should go and administer the supper to her. She expressed great satisfaction in partaking of this ordinance, and felt that she was prepared to go and dwell with Jesus; and in a few hours her ransomed spirit took its flight. "Let me die the death of the righteous, and let my last end be like his."—**WM. ALLGOOD.**

FOREIGN MISSIONS.

The reasons why all should contribute to this most desirable object.

Argument.—Suppose war should be declared between this country and India, and every individual capable of doing duty, should be called upon to enlist or pay a fine of one hundred dollars. We will for the sake of argument confine it exclusively to the Baptist denomination, and as there are five hundred thousand communicants in these United States, one half, at least of which would manage to raise the amount, even were they obliged to sell all they have, which would make the sum of twenty-five millions—the interest of which would more than support the missionaries. Now suppose the penalty should be but ten dollars, not a single soldier would be raised, except perhaps few volunteers, and the sum would amount to five millions.

The Application.—The living God has been pleased to declare war against the heathen gods, and has placed his standard with Christ at its head, with a few devoted volunteers, and calls upon us all to enlist, not for a limited period, but for life, or pay the penalty, not a fixed sum, but a mite of the means he has placed in our hands for disposal for which we have to render him an account, and will we not pay the small sum of one dollar, to be released from the duty of joining the army in person, which is all we ask, and would be sufficient to maintain a much larger number of laborers in the field than we now have, or shall we disobey because we think the penalty will not be enforced, relying for a commutation of punishment upon a merciful but just God?

The writer has thrown out the above for the consideration of every Christian who is willing to support the standard of our Lord and Saviour Jesus Christ, in a land where he is surrounded on all sides by his enemies, with but a few friends, who unless immediate relief is sent must be driven from the field.—*Chr. Watchman*.

REVIVALS.

From the "Watchtower," published at Perry, Genesee Co., N. Y.

A very powerful work of grace is now in progress at Nunda, N. Y. in which the Baptists, Presbyterians, and Methodists share—each of their three meeting houses have been full to overflowing from day to day. About three hundred souls are supposed to have passed from death to life. Fifty were buried with their Lord by baptism last Sabbath. The blessed work is still advancing. What a tide of holy joy must have arisen upon the angels in Heaven, who rejoice over one sinner who is brought to salvation!

A Revival has also commenced in Pike, Allegany county, with cheering prospects.

There are favorable indications in Attica, Village, and a few conversions have taken place under the labors of Br. Taylor.

In Pavilion, we understand an interesting work is going on.

A protracted meeting is in progress in the 2nd Baptist Church in Rochester, which promises happy results. We are informed that 100 or more, took the seats assigned to the anxious, last Lord's day evening—and it gives us much pleasure to learn that several of our old acquaintances are rejoicing in hope.

BAPTISMS.—Twenty-seven were baptized at the Baptist Tabernacle last Sunday, and a large number of candidates have been received, and are expected to obey their Lord's will in this ordinance on the next occasion. Next Lord's day nearly thirty are to be baptized at Elder Benedict's, in Stanton street.—*Baptist Advocate*.

From the Cross and Journal.

BAPTISM OF A DYING LADY.

About a year since, Miss Lucinda Starr, of Birmingham, a young lady of very respectable parents, was taken with a bleeding at the lungs. A physician was immediately called in, who informed her that she could not survive many minutes. She expressed a great anxiety to be baptized before she died, having entertained a hope in Christ for three years, and neglected that duty. Though I was attending a meeting within a few rods of the house of Mr. Starr, it was that by the doctor that she could not live until I could get there. A messenger was however sent, and in a few minutes reached the house—I found her alive—and if ever I saw the image of Christ in any one, surely it was in her. I shall never forget the heavenly appearance of her countenance. It did seem that her appearance and language were enough to convince the infidel and melt the hardest heart into contrition. Though she did not believe baptism to be a saving ordinance, her anxiety to receive it was so great, that it was thought best by her mother and the doctor (her father being from home) that if possible, she should be gratified, though every breath was expected to be the last; and there was but little hope that she would be taken out of the water alive. A large barrel of water was immediately placed in the room, and after a short prayer by the Rev. Mr. Barber, a Presbyterian minister, the barrel being held in a suitable position by the doctor, I took her up in my arms and immersed her in the name of the holy Trinity—but Oh, how great the change—instead of coming up out of the water dead, as expected by her friends, she came up so much revived, that it seemed almost like the dead's coming to life. Though all efforts to produce a warmth had failed, she now got into a warm perspiration, and became so comfortable that she proposed a prayer meeting, and though naturally difficult, she made quite a lengthy prayer.

We learn that there is at the present time a very interesting revival of religion in progress in Fall River, Mass. Rev. Mr. Brunson baptizes fifty-five last Lord's day.—*Christian Watchman*.

COMMUNICATIONS.

For the Christian Secretary.

SERMONS FOR THE FAMILY. NO. 13.

Christian Hope.

"Hope thou in God." Ps. 42:11. We are saved by hope. Rom. viii:20.

Hope is a compound principle, composed of expectation and desire. Expectation may be strong and desire weak, or desire may be strong when we have but little expectation of future good.—Hope prevents despair, with reference to the object in view. The Christian hope possesses important and peculiar qualities. It is a grace given by the Holy Spirit, that we "May abound in hope through the power of the Holy Ghost."—God is the author and object of our hope, so that the most trying circumstances we may bear the language of the Scripture saying, "Why art thou cast down, O my soul, hope thou in God, for I shall yet praise him who is the health of my countenance and my God." Believers are the

subjects of this hope. "Let thy mercy, O Lord, be upon us according as we hope in thee."

The expectation of the renewed soul is from God. "He is all my expectation, and all my desire." Having obtained mercy, and received the witness of the Holy Spirit, the Christian expects eternal redemption—the redemption of the body from corruption, and the soul from sin. He expects to see Jesus—to behold his glory, and inherit his blessed kingdom. This is also the fervent and strong desire of his heart. The soul rejoices at the thought of being pure in heart, and seeing God. Desire, pure and holy, rises to the throne of grace and says in the language of some old, "We will see Jesus. We desire to be clothed upon, that mortality may be swallowed up of life." This is the Christian's hope. It is the effect of the Saviour's death and intercession: and the fruit of the Holy Spirit, and shews the wondrous love of God. The evidences of this grace are, joy in God through our Lord Jesus Christ. Patience in affliction, and purity of heart and life. "Every man that hath pure." "We hope for that we see not, and with patience wait for it."

We are all liable to be deceived. Many who are called Christians by the world, and by themselves, will fail of the grace of God. We may eat and drink in his presence, and do miracles in his name, and our hope be as the spider's web. The hope of ungodly men perisheth.

We do well to examine our hope to-day, to search the Scriptures, to pray for light and instruction, to dig deep and lay the foundation of our hope on the Lord Jesus Christ. This course will brighten and confirm a good hope, and serve to detect which is false.

Christ is our hope, our all below,
Our portion when from earth we go;
In him let our desires unite,
Till hope is lost in perfect sight.
O Lord inspire us with thy love,
As through this sinful world we rove,
And draw us by thy grace divine,
Till round thy heavenly courts we shine.

our English version of the Bible was made, how much useless discussion and dispute would have been saved.

Second. It will be perceived that all these extracts refer only to the baptism of children, and yet they do not prove, even if we exclude all counter testimony, that the original and customary practice was not immersion. We do not think that the extract from Smith's Account of the Greek church, shows it to have been at all impossible that the child was immersed. Because the priest was to take the child, "holding him upright with his face towards the East," it by no means follows that the upright position was retained in the act of the threefold immersion, "which for the most part they rigidly retain," as if this was, after all, the original, proper, and still customary practice, although they do not scruple to vary from it "upon occasion," probably upon the same principle that the liturgy of the English church itself has always required immersion, except in case of weakness.

To the testimony of the "native Greek" we have only to say, that if we were never to see a baptism for forty years to come, and we were then asked how the Baptists performed the rite, it seems to us we should be able to state the mode, even under oath, were it necessary. However, we hope our brother of the Chronicle will not understand us as asking his Greek friend to make oath to his statement.

From the remaining extract, it would appear that the Armenians, even in the case of children, considered baptism as a covering of the person with water, but that in order to accommodate, and yet preserve the true practice as nearly as possible, they immersed the whole person except the head, and then covered that by pouring the water upon it. And so of the other sects to which the Chronicle refers.

Now let us refer to a few authorities, in addition to those we quoted two weeks since, in relation to the practice of the Greek church. And let it be borne in mind that these are all Pseudo-baptist authorities. We quote from Booth's summary.

VENEMA says "In pronouncing the baptismal form of words, the Greeks use the third person, saying, *Let the servant of Christ be baptized, in the name of the Father, and of the Son, and of the Holy Ghost*; and immerse the whole man in water." *Hist. Eccl.* Tom. vi. p. 660.

DEYLINGUS: "The Greeks retain the rite of immersion to this day; as Jeremiah the Patriarch of Constantinople declares." *De Prudent. Pastoral.* Pars. iii. C. iii. §26.

BUDDEUS: "That the Greeks defend immersion is manifest, and has been frequently observed by learned men, which Ludolphus informs us is the practice of the Ethiopians." *Theol. Dogmat.* L. V. C. i. §5.

DR. J. G. KING: "The Greek Church uniformly practices immersion, undoubtedly the most primitive manner. *Rites and Cerem. of the Greek Church in Russia*, p. 192.

DR. WALL: "All the Christians in Asia, all in Africa, and about one third part of Europe, practice immersion; in which third part of Europe, are comprehended the Christians of Greece, Thrace, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia, Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any." *Hist. of Inf. Bag. Part II. Chap. ix. p. 442.*

It will be recollect that the Chronicle, in reply to our first article, asked whether the practice of the Greek church was not evidence also, that infant baptism was the original practice? To this we answered No; we referred to the Greek church only as evidence of the meaning of the Greek word *baptism*, as used in the Bible; whereas we find nothing said in the Bible about *infant baptism*, and therefore the Greek church is not authority for us on that point. Upon this the Chronicle rejoins as follows:

"We will now answer the first question of the *Secretary* upon its own grounds; and on the supposition that it has proved, (which it has not done,) that the practice of the Greek church is like that of the Baptists, "No; we referred to the Greek church, as an enduring evidence as to the right understanding as to the subjects of a rite that is admitted on all hands to be enjoined in the New Testament. When we come to the mode of baptism, however, we look in vain in the Bible for anything at all on the subject, and the practice of the Greek church is no better authority here, than any other church."

Now we call that a *non sequitur*. Instead of answering our question "upon our own grounds," it changes the ground altogether. If the practice of the Greek church proves that baptism means immersion, then the Bible certainly does settle the mode. If this is the proper significance of the word, (and there is abundant evidence that the Greek church does so understand it,) we ask nothing more; and then, if we are asked how the apostles administered the rite, it will be sufficient to answer as the Armenian did to Dr. Carey, late missionary to India. When the Dr. asked a member of the Armenian church how they administered baptism, he answered "By baptizing," as if he could not describe it more clearly and definitely than by the word itself.

But we have already occupied more space on this subject than we intended. We have other evidence if it is needed, but we will not fill our columns with it at present.

A numerous association of Roman Catholics in Europe have set apart every Thursday as a day of special prayer for the conversion of England to the Church of Rome. Their prayers should be addressed to the Pope.

THE CHRISTIAN REVIEW.

The Baptists of the United States will be gratified (at least they ought to be) to learn by the following notice, which we find in the Christian Watchman, that the Christian Review is to be continued for another year; and we really hope that our brethren will manifest their gratification by making proper efforts to sustain it. It was only by the earnest and urgent request of numbers of Baptists from various quarters, that the publishing committee were induced to come to the resolution of giving it another trial, and since they have finally consented to do so, it remains to be seen whether the denomination can and will sustain them.

The committee who have in charge the interests of the Christian Review, are happy to announce to its friends and patrons, that they have made arrangements for the continued publication upon a basis which they hope may insure its perpetuity. It will be published, as heretofore, by Messrs. Gould, Kendall & Lincoln, and edited by the Rev. Barnas Sears, President of the Newton Theological Institution. In making these arrangements, the committee have again assumed responsibilities which they are ill able to bear, and from which they would shrink at once, were they not deeply convinced that the importance of such a work as the Christian Review will justify special efforts and liberal sacrifices. Under the influence of the same conviction, the Publishers adventure more than could reasonably be demanded of them. The Editor, it is hoped, will hereafter receive a more suitable compensation than heretofore, for his self-denying and invaluable services.

Most respectfully and earnestly would the committee entreat their brethren in all parts of the Union to use their influence in extending the circulation of the Review. The addition of at least three hundred paying subscribers to the present list, is necessary in order to secure the committee and the Publishers from the liability to lose. Editors of religious and other papers are requested to publish this communication, or to notice the subject of it in some way best adapted to give the needed information and promote the desired object.

For the Committee,
BARON STROW, Chairman.

ANOTHER WATCHMAN FALLEN.

The last number of the "Watchtower and vindicator" brings us the afflicting intelligence of the death of Dr. WILLARD JUDD, formerly of this State, and well known as the author of the able Review of Stuart on Baptism. He died at Wyoming, Genesee Co., N. Y., on Sunday, the 9th of February, and was buried the following Tuesday. The Watchtower gives the following brief sketch of his life.

The subject of this obituary notice, was born in Southington, Hartford co., Conn., Feb. 23d, 1804. He was early affected by serious religious impressions; at the age of 12 years entertained a hope in the Savior, and was soon after baptized by Elder David Wright. During the four succeeding years, with some interruptions by ill health, he successfully prosecuted the study of English, Latin and Greek, under the tuition of Messrs. Daniel Wright, John Keyes, and Alpheus S. Brocket. He was very fond of learning in general, and of the various branches of science in particular, but language was his favorite study. His application was close, and the knowledge he acquired, critical. From 1820 till the spring of 1825, he was principally engaged in school teaching at Southington, and Bristol, Conn., Canaan and Lebanon Springs, N. Y. His exercises in regard to the Gospel Ministry, commenced in the autumn of 1823, and increased in intensity till the spring of 1826, when he was constrained by irresistible convictions of duty, to communicate his views to the church in Canaan, where he then resided, and from which he received a license to preach, April, 1826. Soon after which, he removed to Maehim, Herkimer co., N. Y., engaged in teaching, and preached occasionally. During the fall of the same year, he was solicited by the Baptist churches in Oppenheim and Salisbury, same county, to preach for each, half of the time; which invitation he accepted

THE CHRISTIAN SECRETARY.

REVIVALS.

In addition to the accounts of revivals in another part of our paper, we notice in our exchange papers intelligence of the progress of the same good work in Westminster and Oxford, Mass., Hinesburg, Vt., and Portsmouth, N. H., as well as many places at the South and West.

The revival in Baltimore has not yet ceased. It is supposed that upwards of two thousand have been added to the various churches in that city, within the last four months.

At Boston, also, (we learn by letters recently received in this city,) in several of the churches, a very interesting state of things exists—in some of them, indeed, the grace of God being displayed in a wonderful and powerful manner. Thus it appears that in almost every principal city in the Union, Boston, New York, Albany, Rochester, Philadelphia, Baltimore, Richmond, Savannah, Pittsburg, Cincinnati, Cleveland, &c., God is working gloriously in the salvation of sinners and the upbuilding of His Kingdom. What abundant cause have Christians to "thank God and take courage."

In some parts of our own State, we understand, besides those we noticed last week, the churches are revived, and sinners are turning to the Lord. Will not our brethren furnish us some particulars, where they have good news to communicate?

ALBANY, MARCH 2, 1840.

MR. EDITOR.—A desire to prevent misapprehension, must be my apology, for again troubling your readers with a communication from me.

I have read with deep regret the remarks of your correspondent, B. C., touching a donation, conveyed through my hands to certain Charitable Institutions, by one of the converts in this city.

Your correspondent disclaims any intention of detracting from the moral or Christian character of any man. This is well in itself, but it does not atone for his unkind insinuation in regard to the piety of the donor. In view of which, I feel myself called upon to give a statement of the facts as they transpired.

The benevolent individual alluded to, has been for some years in the habit of attending worship with the first Baptist church in this city. His mind had been repeatedly impressed with divine truth, and under the faithful searching preaching of Bro. Knapp, his mind was again deeply impressed. For several days he was so distressed as to be unable to attend to any business. At length the Lord in great mercy appeared for his deliverance, and he could then exclaim, "I will praise thee, for though thou wast angry with me, yet now thine anger is turned away, and thou comfortest me."

The next morning after he obtained relief, he called at my house, and sought a private interview, which was granted. He then stated what the Lord had done for him, and what he felt it to be his imperative duty to do for the perishing heathen. He then made over property into my hands, to the amount of one thousand dollars, with the request that his name should not be given to the public, nor indeed to any individual. To this I gave my pledge, nor do I know that in any instance have I betrayed his confidence. From my intimate acquaintance with the individual, I give it as my conviction that his unwillingness to have his name transpire, arises purely from a becoming modesty. I may remark here, that the individuality of the donor is not known to either Bro. Knapp, or even the members of our church.

A few days after the donation was made, he became acquainted in some way unknown to me, with the wants of the Home Mission Society, when he signified to me his determination to devote \$500 to that object as soon as he could. He has not done it as yet, but probably will in a few days.

Now, Sir, whatever B. C. may think of this case, and of his strictures upon it, I for one admire the spirit of the donor much more than I do the spirit of the critic.

Yours affectionately,

JAMES L. HODGE.

P. S. I might add, that this convert has been baptized, and is now a member of the church, and I am happy to inform B. C. that he does not yet discover any disposition to exert any undue influence over his brethren more poor than himself.

ERRATA.—In the closing paragraph of the article in our last paper, on "Ministerial Changes," third line of the paragraph, instead of "the mists of error are sealed," &c., please read "are scattered."

Also, near the close of a paragraph just preceding this, instead of "doctrinal formation," read "doctrinal foundation."

To CORRESPONDENTS.—"Eudolphus," No. 6, arrived one day too late for this week.

"Alphonso" is received. We may perhaps give it a place next week, although we are really somewhat in doubt as to its expediency.

Two or three others on hand, shall be attended to shortly.

GOOD SUBSCRIBERS.—The editor of the Banner and Pioneer thinks that the good of the *crust* demands that the following, from the Southwestern Christian Advocate, should be published in every paper in the land. So we copy it.

"That's grand," said our clerk, the other morning, coming to Elton, Tenn., on our journal, ready to account to send to the preachers,—"That's grand," repeated he.

Why? what now?

"They don't owe a cent at Elkton. Look at this long list of subscribers—every one has paid up."

Now if all our subscribers would do so, how pleasantly our office could move on."

Justice requires us to say, however, that we have a few such lists on our books. We wish we had more of them.

WATERVILLE COLLEGE.—The Portland Advocate and Baptist says that a Baptist minister in that State proposes to be one of one hundred ministers to make up \$10,000 for Waterville College—the amount to be paid down in personal property, or in money in five years. The sum to each individual, of course, will be \$100.

NEW CHURCH.—On Wednesday, the 12th ult., (as we learn from a notice in the Baptist Advocate,) a new Baptist church was organized at Beekman, Dutchess Co., N. Y. They have a beautiful and commodious meeting-house, lately erected, and the only one in the place.

GROGGERIES.—By a report recently made before a Temperance association in Philadelphia, as the result of a thorough canvass of the western section of that city, it appears that the number of places where ardent spirits are sold, bears the proportion of one to every twelve houses!

Br. M. H. Smith, was ordained as an Evangelist, at the Baptist meeting-house in Bangor, Me., on Thursday, Feb. 20th. He is about to go to the South.

CONNECTICUT RIVER SHORTENED.—One result of the late freshet has been, (as we see by a letter from Northampton, published in the Courant,) that our noble river has shortened its course three or four miles, by cutting a channel across the neck where it has hitherto made a large and beautiful curve just below Northampton. This curve was quite a conspicuous feature in the landscape view from Mount Holyoke. It has now left an island of about three hundred acres, but it is thought very probable that the old channel will soon fill up.

Congress.—The Senate have been occupied chiefly with the resolutions relating to the assumption of State Debts. Mr. Lumpkin, of Georgia, on Monday made a motion that Congress resolve to adjourn some time in May. It was laid on the table, and it is not thought at all probable that an adjournment can take place so soon.

The House have been occupied with the Cumberland Road Bill, and the New Jersey election case. The latter subject has caused some excitement, the committee being unable to agree upon a report.—They have finally been directed, by a vote of the House, to report which five of the claimants have received the greatest number of lawful votes in the State election.

At a meeting of the Directors of the Hartford and New Haven Rail Road, held at New Haven on the 2d inst., RODERICK TERRY, Esq., of this city, was chosen a Director, to fill the vacancy occasioned by the death of GEORGE PUTNAM, Esq.

We learn that A. H. Pomeroy, Esq., has been appointed *Pension Agent* for Connecticut, in the place of S. L. Pitkin, Esq., resigned. The pensioners will be paid at the Farmers and Mechanics Bank, as heretofore.—*Times.*

BY HIS EXCELLENCY
WILLIAM W. ELLSWORTH,
GOVERNOR OF THE STATE OF CONNECTICUT.
PROCLAMATION.

It is the duty and high privilege of dependent creatures, to acknowledge the government of an Almighty God, whose intelligence comprehends, and whose power controls all things. The changes and revolutions in the material world—nations, families and individuals—the past and future are ever present to Him, and all events, and all creatures are subject to the purposes of His wise and just government. It becomes man to inquire what is *his* relation to such a Being, what his character and prospects. We infer from the depravity, pain and death which overspread the world, that man is in ruin, and that an offended Creator will punish the transgressor of His law; we learn from his holy word, both the cause of His displeasure and His interposition to rescue the humble and penitent. Let us then, as a people, with the conviction of our exceeding sinfulness before a justly offended God, deprecate his merited displeasure, and implore his pardon and forbearance.

Unto this end, in accordance with an ancient and venerated custom of our fathers, I do appoint *Friday*, the 17th day of April next, to be observed throughout this State, as a day of *Humiliation, Fasting and Prayer.* I recommend that the people refrain, on said day, from secular employments, and assemble in their places of public worship, in a spirit of deep and unfeigned contrition—there, carefully to review the year that is past, and humble themselves for every thing that is offensive to God—particularly for their forgetfulness of His supremacy and care of this nation—for ingratitude, and abuse of public blessings—for the neglect of His holy commands, and righteous claims of His Son our SAVIOR—for such extensive disregard of truth and justice, for intemperance, and so much insensibility to the magnitude and heinousness of the evil—for pride and restless ambition—and a spirit of sectional and political selfishness which threatens our national existence. Let us likewise mourn, before God, that while we are distinguished for civil and religious liberty—for equal and just laws—for Christian privileges and general knowledge, we have done so little for the extension of like blessings to others, and the security of our own, to posterity.

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POETRY.

From the Christian Watchman.
"JESUS WEPT."
He wept for those whose bleeding hearts
With grief and anguish were oppress,
And with compassion's soothing tears,
He strove to heal the wounded breast.

He thought of him whose shrouded form,
Was slumb'ring in the silent tomb,
And from the mourner's saddened heart,
Sought to disperse the gathered gloom.

He knew, He felt how great the loss;
He mildly, gently calmed their fears,
And mingled with unearthly love
His grief-drops with the sisters' tears.

And thus for all affliction's sons,
This tender sympathy He feels;
And while his hands inflict the blow,
With his own tears the wound he heals.

L. S. H.

A STORY FOR CHILDREN.

I know that children love true stories, and therefore I will tell you about a little boy I once knew. His name was Thomas R_____, and he was about six years old. He was generally obedient to his parents and teachers, kind to his brothers and sisters, and faithful to his promises. Every body called him a good boy, but he was not perfect. He had a wicked heart as all other children have, and this would often lead him astray. I suppose all children do wrong sometimes, and therefore I hope the example of little Thomas will encourage you to do better.—Thomas had a kind, excellent mother, who taught him what he ought to do; and whenever he did wrong, conscience would tell him of his fault and make him feel unhappy. One evening after supper, Thomas asked his mother for a biscuit. She refused to give him one, because it is not healthy to eat just before going to sleep. But when Thomas said he would not eat the biscuit till morning, she gave him one, and he went to bed. Soon after, the children who slept in the nursery with him, heard him cry, and asked, "what is the matter?" Thomas said he wanted to see his mother. She was called, and with sobs and tears he told her he had broken his promise and disobeyed her. He had eaten the biscuit which she had told him not to eat. He wept so that he could hardly speak. He was so sorry for what he had done, that he would have given all he possessed to be the same innocent little boy he was half an hour before. He felt that he was a very wicked boy, and in sorrow and tears he asked his kind mother to forgive him. She did forgive him; and then kneeled down and asked God to forgive him also. Thomas had committed two offences,—he had disobeyed his mother, and broken his promise. There was reason indeed for his unhappiness; but because he was penitent, we hope he was forgiven by his heavenly Father. Perhaps all my little readers have at some time past been conscious of doing wrong; but have they, like little Thomas, been penitent for their sins? Perhaps you have confessed your fault to her, and asked her forgiveness? Above all, have you asked forgiveness of your heavenly Father, who has always been doing you good? If not, my dear little readers, learn a lesson from Thomas; confess your sins, and pray to God to forgive them for the sake of your blessed Saviour.—Ch. Witness.

MISCELLANEOUS.

THREE LESSONS.

Some time ago, three authors, who were fathers, each wrote a book for the young people. The book of the first was like a sermon, so grave that young people would not read it. The book of the second was full of merriment, and every young person that read it liked it, but it did no good. The book of the third was profane, and yet cheerful, so that it was of more real service than the other two put together. Wisdom and cheerfulness should go hand in hand in the instruction of young people.

Three mothers of different dispositions had each, on a particular occasion, to give their children some medicine in a powder. The first insisted that her children should take the physic without sweetmeat of any kind, not even allowing them any thing to take after it. In consequence of this, she could not prevail on her young people to take it at all. The next mother supplied her little ones so abundantly with sweetmeat, that it did them more harm than the medicine did them good. The third mother, more considerate and prudent than the others, mixed the sweet and disagreeable so properly together, that her children took it willingly, and it did them all the good that was desired. Even in so trifling a thing as administering medicine, severity and indulgence should be avoided; affection, mingled with prudence, will be found more serviceable.

Robert, George, and Alfred, three boys that I knew, were very much alike, and there was but a little difference in their age. They spent a week at my house, and I took them to be agreeable well behaved boys. The first morning it was a sharp frost, as it had been indeed for a morning or two before; so I told them they might go and slide on the great pond, if they would keep away from the flood-gate. I knew the part near the flood gate to be dangerous; for the water kept running out of the pool there, and the ice was very thin. Well, to the pond they went; but when I followed to see if they were safe, there was Robert making a slide on the very part where I told him not to go; George was walking sullenly by the side of the pool, not so much as sliding at all, because I had forbidden him to venture on the dangerous part; while Alfred was cheerfully enjoying himself on a capital long slide on a safe part of the pool.—In a twinkling Robert plunged under the water, for the ice broke; and it was as much as I could do to save his life. I was quite satisfied, the moment I came to the side of the pool, that Alfred was a lad of integrity, and that his two brothers were not to be trusted. Those who are disobedient in trifles, are never worthy of confidence in things of importance.

I have told you about three fathers, three

mothers, and three children, and shall feel disappointed, indeed if you do not get at least, three good lessons from what you have read.—Recorder.

A SWARM OF BE(E)S.

Alphabetically arranged, with Scripture proofs.
Be Active. Always abounding in the work of the Lord. 1 Corinthians xv, 58.
Be Believing. Be not faithless but believing. John, xx, 27.
Be Contented. Be content with such things as ye have. Hebrews xiii, 5.
Be Decided. Ye cannot serve God and Mammon. Matt. vi, 24.—Therefore choose you this day whom ye will serve. Joshua xxiv, 15.

Be Earnest. Covet earnestly the best gifts. 1 Cor. xii, 31.

Be Forgiving. Forgive and ye shall be forgiven. Luke vi, 37.

Be Generous. Freely ye have received, freely give. Matt. x, 8.

Be Humble. He that humbleth himself shall be exalted. Luke xviii, 14.

Be Innocent. I will wash my hands in innocence. Psalms xxvi, 6.

Be Just. There shall no evil happen to the just. Prov. xii, 21.

Be Kind. Be ye kind one to another. Ephesians iv, 32.

Be Loving. Abound in love one towards another. 1 Thessalonians iii, 12.

Be Merciful. Be ye therefore merciful. Luke vi, 36.

Be Neighborly. Let every one of us please his neighbor. Romans xv, 2.

Be Obedient. Obey them that have the rule over you. Heb. xiii, 17.

Be Prayerful. Pray without ceasing. 1 Thessalonians v, 17.

Be Quiet. Study to be quiet. 1 Thessalonians iv, 11.

Be Resigned. It is the Lord, let him do what seemeth him good. 1 Sam. iii, 18.

Be Sincere. Serve him (the Lord) in sincerity and in truth. Joshua xxiv, 14.

Be Temperate. Temperate in all things. 1 Corinthians ix, 25.

Be Useful. Why stand ye here all the day idle? Matthew xx, 6.

Be Virtuous. Add to your faith virtue. 2 Peter i, 5.

Be Watchful. Blessed is he that watcheth. Revelations xvi, 15.

Be 'Xemplary. In all things showing thyself a pattern of good works. Titus ii, 7.

Be Yokebearing. Take my yoke upon you. Matt. xi, 29.

Be Zealous. Zealous of good works. Titus ii, 14. And the God of peace shall BE with you. Philippians iv, 9.

APPREHENSION.

Predilections of death, whether supposed to be supernatural or originating from human authority, have often, in consequence of the pious operation of fear, been punctually fulfilled. The anecdote is well attested of the licentious Lord Lyttleton, that he expired at the exact stroke of the clock which in a dream or vision he had been forewarned would be the signal of his departure.

It is recorded of a person who had been sentenced to be bled to death, that, instead of the punishment being actually inflicted, he was made to believe merely that it was so, by causing water, when his eyes were blinded, to trickle down his arm. This mimicry, however, of an operation, stopped as completely the movements of the animated machine, as if an entire exhaustion had been effected of the vivifying fluid. The man lost his life, although not his blood, by this imaginary venescence.

We read of another unfortunate being who had been condemned to lose his head, that the moment after it had been laid upon the block, a reprieve arrived; but that the victim was already sacrificed. His ear was deaf to the dilatory mercy. The living principle had been extinguished by the fear of the axe, as effectually as it would have been by its fall.

In Lesinsky's Voyage round the World, there is an account of a religious sect in the Sandwich Islands, who arrogated to themselves the power of praying people to death. Whoever incurred their displeasure, received notice that the homicide Litany was about to begin; and such are the effects of imagination, that the notice was frequently sufficient, with these poor people, to produce the effect.

It is related of Ulpipertus, who was elected bishop of Raciburg, that on going to Rome to receive the confirmation from the pope, and finding himself neglected and rejected by his holiness on account of his youth, the next night, through grief, the hair of his head was turned grey; and being thus qualified, as to external appearance, he was confirmed in the bishopric.

The editor of the Philosophical Magazine relates a similar circumstance, that came within his own knowledge many years ago in Scotland. Some silver spoons having been mislaid, were supposed to have been stolen; and an expression fell from one of the family, which was either intended, or was so understood by a young lady who acted as governess to the family children, that she had taken them. When the young lady rose next morning, her hair, which before was dark, was found to have changed to a pure white during the night. The spoons were afterwards found, where the mistress of the family had deposited them.

The following is a copy of a handbill printed and circulated in the city of Cork:

Cheap Whiskey at the Sign of the Spider and the Fly.—The advertiser takes this opportunity of informing his friends and a discerning public that he continues the trade of making drunkards, paupers, thieves and beggars, on the most reasonable terms, and at the shortest notice.—And he may be found at all hours in his shop, whether by night or by day (Sunday not excepted.)

The advertiser is certain that no man sells more active poison, or breaks more hearts, or beggars more families than he does. In order to do business in a genteel way, he has taken his new license from the custom house, so that

he has now full power to wound, maim, beggar, and kill, just as many as the public good requires. He is particularly anxious to see the Cork tradesmen on Saturday evening, after they receive their wages; and he begs to assure these poor fellows that they shall have a warm reception, and a hearty welcome in his house as long as their money lasts. The advertiser being particularly anxious to keep a snug, cheerful house, he requests that no tradesman's wife will darken his doors, by coming inside them to look for her husband. Her appearance might alarm conscience, which it is the advertiser's interest to keep sound asleep.

N. B. Satisfactory references can be given to the Poor House, the Lunatic Asylum, the Hospitals, the City Jail, the convict Hulks at Cove, or to the Gallows!

Revelation, chap. 22, ver. 7. Behold I come quickly; blessed is he that keepeth the saying of the prophecy of the Lord.

The 19th of May, 1780, was the remarkable dark day in New England. Candles were lighted in many houses, the birds were silent and disappeared, and domestic fowls retired to roost.—People were impressed with the idea that the day of judgment was at hand. This opinion was entertained by the Legislature of Connecticut, at that time sitting at Hartford. The House of Representatives adjourned; the Council proposed to follow the example. Colonel Davenport objected. "The day of judgment," said he, "is either approaching, or it is not. If it is, I choose to be found doing my duty. I wish, therefore, that candles be brought."

Mothers' Monthly Journal.

EDITED BY

MRS. ELIZA C. ALLEN.

PUBLISHED BY BENNETT AND BRIGHT, UTICA, N. Y.

THE fifth volume of the Mothers' Monthly Journal will commence on the first of January, 1840. It will be under the editorial charge of Mrs. ELIZA C. ALLEN, wife of Rev. I. M. Allen, a lady of superior gifts and attainments, and deeply interested in the objects of the Journal. The publishers cannot but indulge strong confidence that under her care the work will continue to maintain its deservedly high character, and merit the approbation it has hitherto enjoyed. The publishers have an assurance from the late editor, and from valued contributors, that they shall continue to labor with head, heart, and pen, to promote the best interests of the maternal relation, the evidence of which will be given in the articles which they, from time to time, will be enabled to furnish.

The great objects and plan of the Journal will be pursued as hitherto, and we earnestly solicit those who have kindly acted as agents, to continue their valuable services, and where there is no agent, partners of churches, of any denomination, are respectfully desired to solicit some suitable person to act as such.

It will be remembered that postmasters are permitted to forward letters to publishers, enclosing pay, free of charge.

IT is barely necessary to hand your money to a postmaster, with the names of the subscribers and their post offices on a sheet of paper, see him write a specification and direction, enclose the amount, seal the letter, and frank it, and it will come safe to us.

TERMS.

1. The "Mothers' Monthly Journal" will be published on the first of every month, at one dollar per annum, payable at the time that the subscription is made.

2. No subscription will be received for less than one year, commencing with the volume.

3. Any individual who will obtain and transmit to the publishers the names of five subscribers with five dollars, will be entitled to the sixth copy gratis.

4. In forwarding the names of subscribers, great care should be taken in giving the Post office, County, and State, at which they wish to receive the Journal, correctly and legibly.

5. In no instance will the Journal be sent to subscribers without payment in advance, or at the time of subscription.

6. Remittances of \$10 (in one bill) may be made at the expense of the publishers. IT In all other instances postage must be paid by subscribers.

All remittances and business letters should be addressed to BENNETT AND BRIGHT, UTICA, N. Y.

IT All who may interest themselves in obtaining subscribers for the Journal, are especially desired to make their returns without delay.

IT The next volume will be sent to such subscribers for the present volume only as pay for the same in advance.

JAN. 3.

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WATCHES AND JEWELRY.

THE subscribers have just received a new assortment of Watches, Jewelry, Cutlery, &c. Also, Silver Spoons and Spectacles, manufactured expressly for the retail trade.

Personal attention paid to repairing all kinds of Watches and time pieces.

STEELE & CROCKER,

Exchange Building, 192 Main St.

W. S. CRANE,

DENTIST.

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmenter, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 31st, 1838.

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Olney's Arithmetic.

A regular meeting of the School Committee of the town of West Springfield, Oct. 29, 1839.—Voted, that, having examined an "Improved System of Arithmetic" by J. Olney, we hereby recommend it as embracing all the principal excellencies of previous works upon the subject; while, by its simplicity of arrangement and clearness of explanation, it altogether surpasses them; and that we also recommend that it be introduced into the several schools in this town, as new text books in Arithmetic may be wanted.

A. AUGUSTUS WOOD,

R. CHAMPION,

HARVEY SMITH,

PALMER GALLUP,

WILLIAM TAYLOR,

Committee.

The work is published and sold by GURDON ROBINS, JR.

180 Main-Street.

C A P S.

OTTER Fur Seal, Hair Seal, Scalet, and Broadcloth Caps, Men's and Boys', of all the various Fashions. Also, a selected assortment of prime Buffalo Robes.

HOADLEY & CHALKER.

School Books.

THE following notice politely handed us by Rev. Wm. Case, of East Windsor, adds another to the long list of testimonials in favor of the School Books mentioned by the writer.

MR. G. ROBINS, JR.

DEAR SIR.—I have examined the School Books which you put into my hands, viz.—Reader's Manual, Primary Reader, Olney's Arithmetic, Manual of the Constitution, and Olney's Introduction to the study of Geography. The Reader's Guide, published by you, I have previously examined.

The three Reading Books, Guide, Manual, and Reader, by Judge Hall, I consider a decided improvement on the books heretofore in use. They are designed for different classes in our public schools, and each book is distinct from the others in matter, except the Manual contains an abstract of the copious principles of reading which are laid down and illustrated in the Guide. There is a pleasing variety in the lessons, the pieces are good specimens of style, and of good moral tendency. I hope these books will soon be introduced into all our public schools.

The Manual of the Constitution, and the Introduction to Geography, are valuable school books.

The Arithmetic by Mr. Olney, is on the inductive principle, and has excellencies which a discerning public cannot fail to appreciate. It pursues the desirable medium between those works which assert the principles of the science without explanation and those which so abound in explanations as to leave almost nothing for the pupil to learn. It contains a new and convenient method of extracting the cube root. It is copious and lucid on the subjects of ratio, interest, commission, taxation, &c., and is in all respects deserving of extensive patronage.

The quotations arranged under the head of Mental Arithmetic in the beginning of the treatise, will supersede the necessity of purchasing the smaller works, while independently of these it is sufficiently extensive to meet the wants of the largest classes in our public schools.

The Manual of